

A Study on the Role of Education in Social Changes

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Abstract – Education is two-faced, forward-looking and backward, like too many other civil structures. Education in the older context consists of educating a tribe or a community or a culture in the arts, crafts and principles. Education as an instrument of social and cultural transformation has an immense reach. It should be borne in mind that schooling not only imparts information, but also generates talents, interest, behaviors, expectations and values, promotes social and cultural development, and simultaneously increases the social and cultural standard. Education brings in societal shifts and may contribute to multiple types of transformations and changes in culture. In all respects, which can be seen in a human society such as improvements in expectations in beliefs and ways in thought, the improvements in material traditions, concepts, family interactions, political culture, management patterns at the city, state, regional and national level, engagement in social events, improvements in personal skills and behaviors.

In the words of Golda Meyer, schooling is intended to civilize the thousands of barbarians who are born every hour in the world. If schooling does not improve the learner, it is meaningless. Training is the most important weapon to bring about human transformation. Education, on the one side, acculturates an individual; on the other, it protects, transmits and develops society's culture. In brief, schooling and culture in both of their ways and practices are mutually interdependent, compatible and compatible.

The scientific growth, the product of schooling, made citizens improve their way of life. Machines are gradually taking over the mechanical functions of men. Now he has more time for fun. There is a huge proliferation in creative talents. The behaviors and preparation of scientists liberate the Indian from his stagnant history of the tradition of dogma, superstitions, rigidity and filled cultural principles and behavioral habits. Today the Indian consciousness holds the technical and science truths of others not just in its ethnic and cultural memories.

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INTRODUCTION

The partnership between education and social change is not a clear and unilateral partnership, as many would like to think, since education does not only lead to social change but is still very interesting in preserving the status quo. In other terms, schooling has both a "traditional" and a "radical" position, i.e. helps to "maintain" and to "transform" the social structure.

He1.d has different viewpoints on the connection between education and social progress. Some regarded schooling as the most significant 'ideological state apparatus' acceptable to their ideas and desires by the dominant classes. They maintain that schooling is a weapon forged by the capitalist classes to represent and defend its own interests and to retain the status quo in the established system of economic

and political influence. At the other hand, many social scientists, policymakers, educators and educational planners see education as a significant weapon for social progress, especially in third world countries. Training is viewed here as having an impact on economic growth and social progress. The role of schools, for example, in post-revolutionary Russia was to kill old ideals of the bourgeoisie and create new ideals fit for a socialist society. We also shown that the curriculum sector promotes creativity in the areas of materials and technology. This could include educating staff in those abilities, questioning conservative attitudes, or fostering social mobility and making it possible for new elites to challenge and substitute them. In significant part, some of these expectations are inconsistent. The progressive and revolutionary roles of education are difficult to reconcile with their position in cultural dissemination. Also, schools and colleges are part of culture under pressure from various aspects of the social structure.

For starters, it is impractical in a deeply stratified culture to demand schools to instill clear democratic values. In these cultures, they are likely to serve as major institutions in the stratification mechanism to prepare young people for adult positions. Only when egalitarianism is recognized as part of a society's prevailing belief structure would it possibly affect the organization of education or be part of the spiritual and social instruction offered on campus. Education trends are often heavily affected by economic and technical influences. Training in turn can often affect social and economic progress as a result of its role in finding and disseminating newly learned information.

We will concentrate in this unit on an overview of education in the light of social change, however we will analyze the definition and sense of social change and the causes that relate to it in advance. We may also address the aims and institutional trends of formal education.

EDUCATION

Different educators and philosophers have described education as a creation method. The importance of education is complex. This encompasses not only the whole or comprehensive growth of the infant, but also teacher education as a distinct area of research. It still has an inherent economic worth (and thus its nickname as an investment) and, at the same time, is a genuine weapon of social transformation and power. Training is a culture creation and therefore a creator of it. Education is in reality not only important now, but also the way to train us for the future. "I mean, by education, drawing the best in a boy, which means corporeality, mind and soul."

The basic aim of education is to acquire knowledge, skills and principles (ethical, legal, spiritual and professional) and to learn how to perform itself in society's system. The mechanism of socialization allows us to respond to multiple behavioral trends and shifts in different situations. With respect to the implementation of education theory, education leads to poverty mitigation by mitigating the detrimental impact on the community, wellness and nutrition.

Owing to multiple reasons, as the societal, economic and political climate is evolving, human resources need to respond to the changes to maintain social, economic and relationship continuity. Science and technology often integrate innovations into methods and procedures and so curriculum has to be reoriented to reflect these developments.

Education is thus a complex, continuing (lifelong), purposeful or analytical operation. Consequently, education is an agent of human and social change. Historically, in a very distant history, societal transition was triggered by social conflicts and fights in ancient times. Civilizations are extinct and new civilizations are developing. The shifts in society's methods, cultures, processes and institutions were (and continue to be) triggered by science and technology. Changes will

also be rendered today by improving curriculum. It should be addressed in a historical context at this point.

PRESENT SCENARIO OF EDUCATION

Education today is targeted at fostering urban, dynamic market culture principles. In the last 5 decades, India has developed through the current educational system a range of scientists, professionals and technologists who have distinguished themselves in their fields and achieved a mark on the national and international stage. The top doctors, physicians, mechanics, doctors, professors, etc., are not trained outside India but have all their education.

It is not a matter about how well education creates or does not create work for individuals, rather it is a matter about education providing new technologies to the good of the disadvantaged and the needy. It's for the standard of education.

Instead of treating the rising population solely as a responsibility, we can transform the population into an advantage and power when attempting to manage its development. Only education and human growth will achieve this.

The three key flaws of the existing education framework can be defined as follows:

- (1) The new curriculum does not create or improve the kind of information important to our changed world.
- (2) Innovations correlated with a specific body of expertise, in terms of their job opportunities or investment criteria, are unsuitable for our stage of growth.
- (3) Education has struggled to include the value-added platform for active leaders, administrators, technocrats and specialists on which our nation will depend on a sophisticated support structure to be useful in bringing the country to the highest stage.

Although education doesn't guarantee anyone high expectations and higher positions, it is doubtful that a person can gain social mobility without education. Education plays a threefold role in equalizing resources.

- (1) Encouraging all those who want to be trained and the opportunity to profit from this facility;
- (2) By creating an instructional content that encourages the creation of a scientific and objective viewpoint.
- (3) It is crucial to create a social environment of mutual tolerance based on religion,

language, caste, class, etc. to provide equal social mobility opportunities for all persons in society and to offer equality of opportunity to ensure good education.

How can education on equal opportunities be perceived on the basis of the findings of an empirical study conducted in eight states in 1967 on the social background of students (age, sex, caste, occupation of father, father's education, etc.) attending schools and college and professional colleges at various levels. This study presented two proposals: The following:

- (1) Education is a priority for white-collar groups and more education facilities are used by children in this group than by other groups and the children in this group use education facilities rather than other groups;
- (2) Education for those who do not belong to the white colour group is differentially available. If the first proposition is correct, it probably stresses that education in our society is irrelevant to non-white collar groups.

ROLE OF EDUCATION IN SOCIAL CHANGES

Education is the most important vehicle for societal transformation. The world will make desirable improvements and modernize itself by education. Education will change society by offering the person resources and interactions to respond to the evolving demands and ideology of the changing society. A sound societal change must be carefully designed in any area of life, whether social, cultural, economic or democratic. Education must be organized in a way that addresses the expectations and desires of the population in general

The Indian Education Commission (1964-66) found out that meeting the goals of the nation requires improvements in the skills, capacities, desires and beliefs of the society as a whole. This is important for any social and economic development initiative that India requires. The educational roles in the area of social progress are illustrated as follows:

Assistance in changing attitudes: education leads to shifting people's attitudes to new forms of life and creates behaviors that help combat stereotypes, superstitions and cultural values. It will shift people's views about a tiny family that goes beyond orthodox ideals and socio-cultural boundaries of caste and class and to faith and secularity. Training deals with the social transformation method, which is another term for social reform.

Support in developing the motivation to improve: education generates a willingness to progress in a society that is a prerequisite for any potential shift. It sensitizes people to social evils, such as alcohol, dowry, cheating, begging, bonded labor and so forth.

Training makes poor, dislocated, and backward persons conscious of their circumstance and instills a drive to change their circumstances. Training thus generates a drive for progress.

Assistance in social change: Once a social change happens, an individual quickly accept it, while others find it very challenging to respond to it. Education is the role of making citizens make positive improvements.

Overcoming Change Aversion: Some conditions build aversion to embracing societal change. Training leads to overcoming opposition.

Study in Change: Education allows the person the opportunity to use his intellect, to differentiate between right and wrong and to set those values. The principles of schooling as a criterion for the study of social progress are determined.

New Transition Emergence: Education initiates, directs and regulates social transformation campaigns. Training helps to upset popular sentiment to abolish certain societal reforms.

Social Change Leadership: Raja Ram Mohan Roy, Swami Dayanand Saraswathi and Swami Vivekananda and Mahatma Gandhi have made every attempt to bring about social change on a conscious basis. Mahatma Gandhi planned basic education to tackle the ills of mass illiteracy.

Advances in the area of knowledge: innovative research and innovations rely on schooling, since only trained people will strive at new stuff in all fields. Training thus leads to societal transformation by introducing awareness improvements.

Eternal Values: Education preserves eternal values, encourages understanding and recognition in a way where citizens typically maintain trust in certain values, despite societal shift.

Cultural transmission: Education is the origin, the generator and the director of all societal improvements. Briefly, schooling is a conservative power that consolidates, establishes and produces.

Women's Education: National Education Policy (1986) has stressed education for women's empowerment to encourage the creation of new values. Strategies suggested are: to allow educational establishments to participate in active initiatives to facilitate the advancement of women 's creation of illiteracy; to remove barriers to their access to basic education; and to adopt a non-discrimination measures to eradicate sex stereotypes in vocational, technical and professional courses.

Stabilizing social values: schooling is a social tool. It will help to build democratic habits and ideals in

order to live better. The free education of India stabilizes political values such as democracy, dignity, brotherhood, liberty, solidarity, shared respect, the feeling of brotherhood and trust in nonviolent methods. These principles continue to bring about societal transformation.

SCs, STs and OBCs education: Education is closely linked to person and community growth. It is the single most significant driver for both economic and social growth. Education has a strong value for the poorer parts of society, as their illiteracy and social backwardness were used for many centuries for their persecution, degradation and economic abuse.

National integration: education will prove very beneficial in achieving national integration, which is the foundation of people's unification.

Economic prosperity: education is the most critical driver for rapid economic and technical growth and the establishment of a democratic order focused on equality, social fairness and equitable opportunity.

Global growth: education is the basic foundation of national development. National development. Education is a strong fiscal, political, cultural, science and social progress instrument.

FACTORS LEADING TO SOCIAL CHANGES:

The stimulating forces that contribute to structural improvements in a culture are the following:

Demographic Factors:

There is little doubt that shifts in the size and structure of the community contribute to societal transition. The rapid demographic increase results in several changes in living conditions and shifts in the institutional arrangements and organization of community.

Biological Factors:

Due to the issue of disputes between generations, new developments are still likely. No modern generation would ever exactly redefine its predecessor's social existence, due to certain facets of social existence being rejected whilst others accept and innovate.

Technological Factors:

In social transition technical advances play an important part in changing the framework of the culture as a whole. This fast-technical advance trigger numerous shifts in society's attitudes, values and even customs.

Natural Factors:

Man will never have absolute influence over nature, since nobody can pretend to govern the weather, which has a huge effect on our way of thought,

customs, habits, clothes, etc. Moreover, technical advances in a world deficient in natural capital are challenging to achieve.

Legislations:

Law is vibrant. It contributes to societal transformation by its effect on actions, attitudes and values.

Psychological Factors:

Human nature wants an improvement still. He would not want to be related to the same climate, rituals, practices or cultural principles. Human beings accept creativity for society's growth and change. This modernization takes place as a consequence of the reforms.

SOCIAL CHANGE AND ITS IMPACT ON EDUCATION

Change in Wider Social Environment:

The change will arise in the entire social climate around community. It may be attributed, in some cultures, to certain internal forces or external factors. Social trends in nearby or remote cultures today have a wide-ranging effect. English, for example, has become a global language for knowledge dissemination and India therefore feels the importance of stressing the need for English to be preserved and improved so as to continue to benefit from new knowledge developed worldwide.

Change in Social Goals, Objectives and Values:

Social change may result in social priorities, aims and principles. Changes in social beliefs can directly impact the content and social engagement of social roles. For example, the introduction of equity as a principle could gradually contribute to compulsory and free basic schooling, the extension of primary schools to all children up to the age of 14, and the provision of financial and other assistance to retro-classes for the advantage of extended education facilities.

Institutional Social Changes:

Social changes may be "institutional," involving adjustments in defined frameworks such as organizational type, responsibilities and position material. The introduction of democracy and adult franchise in India has rendered it utterly important to educate the electorate in responsible and sensitive citizenship. This will eventually influence the material, teaching methods and teaching relationships of educational establishments.

Changes in Knowledge and Technology:

Changes in current knowledge and technology may occur. Space discovery, industrialization,

agricultural and domestic innovations, travel growth and the mainstream media, modern perception of human organisms, person and social activity are some of the research and technology fields about which awareness has grown and continues to grow. The advancement of information and technologies will also contribute to improvements in the curriculum, teaching and assessment of teacher methods and role.

Change in Size and Composition of Population:

The change could be in population size and composition. The explosion of population in numerous areas, cultures, socio-economic groups and age groups, with disparate rates of development, may involve much change in the education system. Students with diverse degrees with intelligence and educational ambitions belonging to distinct socio-economic backgrounds, castes and religious communities have started to join the same form of educational institution. Both these reforms will include reforms to the school framework.

Thus, structural developments in culture lead the current school structure to a degree to collapse and, over time, exert pressure on it to improve.

Social Change and Lags in Indian Educational System:

The education framework must also shift in reaction to societal change. This transition can be compatible with societal change and sufficiently satisfy the new goals and needs of different social classes. Otherwise there would be a delay between the aims and demands of community and the school system's priorities and demands. Many such lags existed after independence in the Indian education system and have played a stagnant part in the Indian community in many respects. This was quite specifically agreed by the Kothari Committee. It stated that:

"As is well established, the current educational system is essentially irrelevant to existence and there is a great divide between its substance and its goals and the interests of national growth. Instead of encouraging social and national cohesion and effectively fostering national consciousness, some elements of the education system promote the division of tendencies.

TEACHER'S INVOLVEMENT IN GETTING ALONG THE SOCIAL CHANGE

In every formal education method, instructor is the key figure. He must perform his obligation. He is known to be an influential promoter of social progress. Any societal change without an instructor is only an imagination. The instructor should be acquainted with society's demands and the essence and course of social progress. The new political culture requires the instructor to be an instrument of social reform. With

regard to his position, the following points must be listed in particular:

Model of modernity: In the process of social progress the instructor will play an important role effectively only when he becomes a paradigm of modernity, i.e. when he himself perceives and encourages the modern ideals to manifest in his own actions. In other terms, teachers must be imbued with the following qualities: scientific approach, critical reasoning, tolerance, mobility, democracy, reverence for the human personality, secularism, confidence in progress and change.

Competent and skilled: The teacher must be knowledgeable and professional in guiding the younger group, tomorrow's future citizens.

Psychological climate: The teacher has to plan the social setting for new behaviors and beliefs.

Suggestions for change: The instructor should make his wise suggestions for social change. He must be willing to bring about a social transition. In addition to making sensible recommendations, the instructor should accept the constructive improvements. He should welcome what science and technology has brought the human race and instill in students' right attitudes and values. In the broader interest of social transformation, it is planned to foster informal education, skilled education, population education, comprehensive education, adult education, women's education, backward education and involvement in these programmes.

Remove obstacles: The teacher is responsible for eliminating barriers in the path of societal reform. By promoting family planning, the government seeks social reform. The instructor should support the government to overthrow people's opposition to this programme.

Scientific attitude among students: In his students, the teacher should cultivate a wise, intelligent, optimistic, productive and science mentality, by promoting debate and interaction in the classroom and in the co-curriculum.

Secular attitude: The teacher should be secular. He should honor both faiths. When interacting with students and coworkers, he can resist both caste, culture and class factors. If the instructor will modernize the whole school environment, he will provide a strong boost to the movement of societal reform since students today are the cornerstones of future society.

National and international outlook: The national and foreign perspective should be given to the instructor. He should strive to instill in the student's

emotional inclusion, national integration and foreign awareness.

Pupil-centered and Community-centered education: The teacher can have child-centered, lifesaving and community-oriented instruction. He can offer the students full and better development opportunities. He should work continuously to enhance community life by allowing effective use of the school and community's material and human capital.

Use of modernized instructional technology: The teacher can use science and technology efficiently in the school's everyday work and in this manner accustom students to its use and experience in the implementation of science and technology in other contexts. Kit-based instruction of research, language labs for teaching languages, programmed learning for all topics, wise usage for television and radio lessons and instructional journals, etc.

CONCLUSION

Despite the restrictions faced by sluggish and restricted growth of education, education has become one of the key tools of social progress. It also culminated in the mobilization of people's growth and reform ambitions. Therefore, education cannot be seen as a controlling mechanism for maintaining cultural heritage in multicultural, diverse national cultures, nor can it be regarded as an agent of social progress. It can only be called an instrument of social and cultural transition that ensues in keeping touch with modern evolving environments for the growth of society. Training is the most important vehicle for societal transformation. The world will make desirable improvements and modernize itself by education. Education will change society by offering the person resources and interactions to respond to the evolving demands and ideology of the changing society. Sound social growth involves proper preparation in all areas of life – social, cultural, economic and political. Education has to be structured in a way that is compatible with people's needs and desires as a society. Political scientists, social researchers, philosopher, leaders, educators, and planners see schooling as an instrument for social progress. Finally, students, students and classrooms have an immense responsibility for societal progress. Lack of schooling contributes to poor socioeconomic improvements. Therefore, if culture wants to step in the right direction, priority must be given to the school environment, since education is at the same time a creature and a maker of societal progress. The climate and culture to which students are subjected continue to be essential influences in the growth of academic achievement and character.

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